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Minneapolis, and (b) the regulations governing sanitary conditions in lodging-houses adopted by the Minnesota State Board of Health in January, 1910.

An additional chapter, if the author had been spared to write it, summarizing the more important general conclusions to be drawn from this intensive study of a limited field, and possibly emphasizing certain broad lines of future progress, would have been a welcome supplement to the instructive pages before us.

The usefulness of the book is increased by a satisfactory index.

WILLIAM KIRK.

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NEW BOOKS

BEAUFRETON, M. *Assistance publique et charité privée.* Preface by FERDINAND DREYFUS. Encyclopédie internationale d'assistance, prévoyance, hygiène sociale et démographie. (Paris: Giard et Brière. 1911. 4 fr.)

Advocates coöperation between private charities and public aid.

CESBRON, M. *Etude théorique et pratique sur les liberalités charitables. Du respect et de la volonté des bienfaiteurs.* (Paris: Giard et Brière. Pp. 246. 1911. 6 fr.)

WEBER, A. *Introduction à l'étude de la prévoyance.* (Paris: Rivière et Cie. 1910. 7.50 fr.)

— *Dr. Chalmers and the poor laws.* Preface by MRS. GEORGE KERR, and introduction by MISS GRACE CHALMERS WOOD. (London: D. Douglas. Pp. 235. 2s.)

— *Destitution and suggested remedies.* (London: P. S. King. 1911. 6d.)

No. I of a series of manuals edited by The Catholic Social Guild.

— *Caisse nationale des retraites pour la vieillesse. Législation et réglementation publiée par le Ministère du Travail et de la Prévoyance sociale.* (Paris: Berger-Levrault. 1911.)

Socialism and Co-operative Enterprises

Die logischen Mängel des engern Marxismus. By E. UNTERMANN. (Munich: Verlag der Dietzgenischen Philosophie. 1910. Pp. xxiii, 735.)

In this rather prolix work, Untermann, in defending Josef Dietzgen, arrays himself against such socialists as Plechanow, Kautsky, and Mehring. According as the followers of Marx accept the philosophy of Dietzgen or not, they are classed by him as "broad" or "narrow" Marxists. Apparently a majority of the

leading German socialists are still in the narrow way. Bernstein and the Revisionists are so classed by the author.

What then is Dietzgenism or broad Marxism? It appears to be a sort of monistic philosophy which fuses method, philosophy, and actuality by means of a "world-dialectic." It stands opposed to several classes of metaphysicists: the dualists, who oppose nature to the historical development of man; the action-and-reaction thinkers, who reach no fundamental unity; and the dialectic idealism of Hegel. Marx and Engels, the author holds, brought the dialectics of Hegel into connection with materialism and applied it to social science, but Dietzgen went further and developed a world-dialectic, and freed philosophy and science from all metaphysical taints. Dietzgen saw that the development of nature and society is analogous to that of the individual spirit, and reached a logical law of evolution which makes possible a final solution of ethical problems. If a starving unionist asks whether he may justly save his family by becoming a strike-breaker, the author says that Kautsky has no answer. But Dietzgen would say that each question of ethics is not only one built upon the self-consciousness and relatively free will, which arise out of the necessity of race and social history, but also upon self interest. In order for the individual to exist, his will may have to decide against the ethics of mass or class. The individual will as an historical product cannot in all cases be free in the sense of class-ethics.

Several inconsistencies are found in the narrow Marxism. On the one hand its followers hold that the aggregate of the conditions of production, including nature, are decisive in social development; on the other they sometimes give economic conditions alone that place. Again, sometimes historical materialism is separated from natural science; sometimes social development, or even the whole human development, is made to rest on technical conditions.

An appended *Erläuterung* by Henriette Roland-Holst is also panegyrical and full of repetition. Dietzgen has correlated the spirit with the "world-all"; matter and spirit are one. The proletariat may now shake off the bonds of religious and moral tradition.

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